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The Christian Socialist

The Golden Rule Against the [redacted] of Gold

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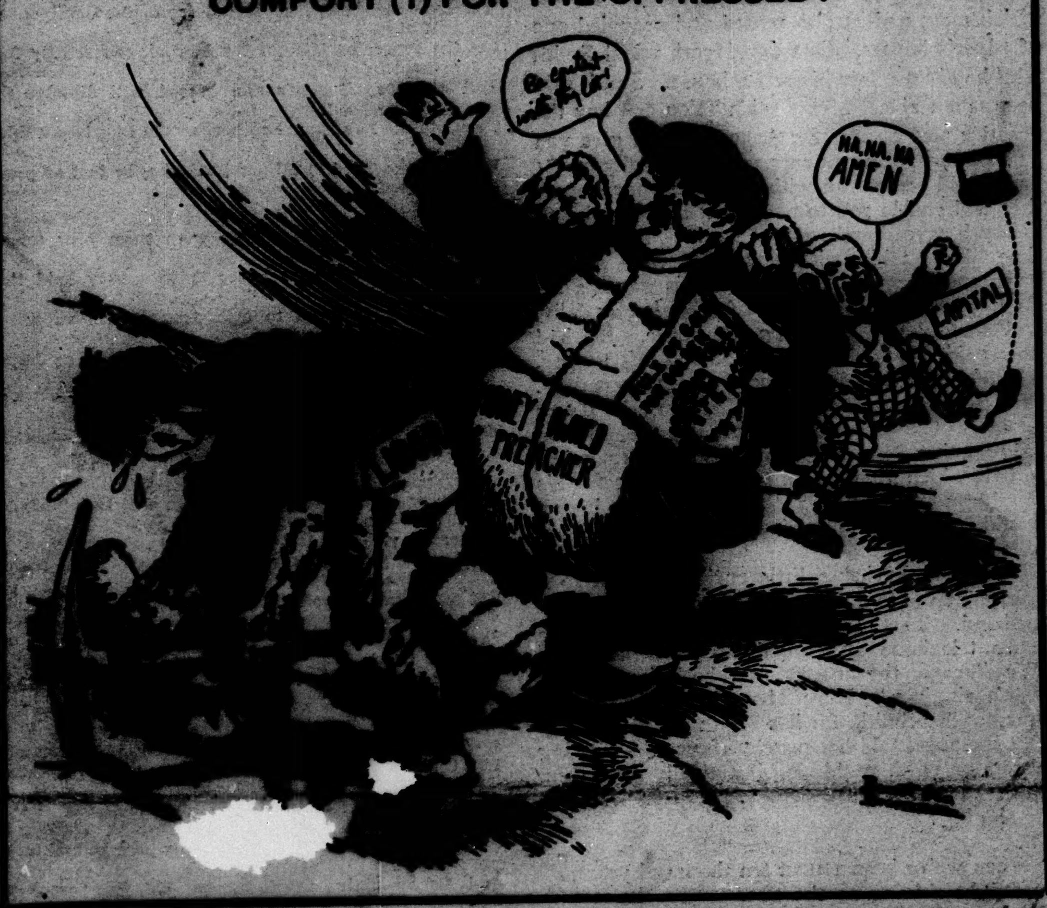
COMFORT (?) FOR THE OPPRESSED!



Dancing Over Dungeons of Despair

BY REV. EDWARD ELLIS CARR.

The Doge's Palace in Venice, where lived the rulers of medieval times, is a large stone structure beautifully embellished outside with statues, and frieze, with a large inner court surrounded by royal colonnades and a splendid marble stairway guarded by two giants in stone, while soldiers in bright uniform stand on duty at various points. Within, the palace is magnificent with carved and gilded ceilings of fabulous cost, brilliant masterpieces of painting, beautiful sculpture and luxurious furniture. In these large and regal apartments lived wise, brave, noble men, lovely, pure, tender-hearted women and beautiful children. Here gathered the culture, chivalry and virtue of the day. Here were constantly enjoyed the play of wit, eloquence, music, grace and love. At this splendid court met in royal social, business and political conclave the pride, beauty, wisdom and valor of the chief trading city of Italy, "The Queen of the Sea," whose commercial supremacy remained unquestioned for generations. In these princely halls joy and mirth, feasting and dancing filled the glowing hours and life was a bright dream of honor, comfort and delight.

But at this very time immediately under these floors pressed by so many proud and happy feet, were many deep, rayless, low and narrow, damp and airless dungeons occupied by men and women suffering the black horror of solitary confinement, slowly starving to death, slowly asphyxiating, slowly poisoning in the vilest and most terrible manner from their own accumulating excrement—deprived of every chance of happiness, health, decency and sanity. So great was the horror of their dungeon life that when they were led over the Bridge of Sighs to die they sighed for joy. A speedy death was their dearest hope.

Did they suffer all this because of their crimes? Yes. They had dared to question the right of the noble men above to rule and rob the people and plunge the country into bloody war at their own unbridled wills; some had dared to doubt some vicious dogma of a superstitious age, finding belief impossible to growing intellect, and some had dared to rival the rulers in ambition and greed. All this is crime in the ruler's eyes. And so they suffered the horrors of the damned, as inmates of a prison managed by demons or madmen.—No! their oppressors were good men, as men were in that dark and terrible time. In general they believed themselves to be in the right and especially blessed of God. Certainly they were approved and blessed by priest, bishop and pope. And they may have done the best they knew.

And often by winding, delving ways came to the ears of hopeless men in black and deadly dungeons, the sweet sound of music, the laughter of joy, the shuffle of pleasure's dancing feet. And some would sigh for freedom and joy themselves, while some would fill the gloom with curses fierce and deep.

And sometimes a shriek of anguish and despair floated muffled and faint from the sufferers below to the glad halls above, causing the face of beauty to blanch with fear or pity. But "It is only a maniac, or traitor," they were told: "*On with the dance!*"

And sometimes in the wakeful silence of the deep night the ruler on his downy, restless couch heard the agonized groan of starving, dying men creeping through some crevice of the wall. Then his conscience pricked him viciously and his heart cried out in pity and he whispered to himself: "It is frightful,—it is horrible. But what else can I do and hold *my place of power and luxury!* Would it make matters better for mankind in general for them to take my place *and push me down there!*"

Thus the monstrous cruelty went on for ages. As in Venice so in every city of the world.

But now those dungeons are empty, cleansed and aired, and kept only for exhibition *to show what horrors have ceased to be*, for the time, in Venice. The Doge's power and glory is also gone. The people, in whose behalf most of the prisoners suffered, have begun to come into possession of their own. "Not yet, but soon."

Yet the "nobles" of Venice and all the world to-day live more safely and more luxuriously than ever off of the labors of the people, and do not have to worry about nor battle so much for their power and spoils. Modern business in league with modern government could give the nobles of old many points and beat them at the game. There is more hunger in Italy to-day and a greater contrast between master and serf than in the dark days of feudalism. And Italy is but a sample of the world.

When one remembers that in America sixty million people live in constant toil and poverty (thirty million of them able to obtain physical comfort by ceaseless drudgery, twenty million in nerve-straining uncertainty on the verge of want, and ten million actually hungry,—while none of the sixty million have a chance to satisfy their hearts with life's richer opportunities) and less than twenty million are rich or well-to-do—and that even they must battle fiercely to hold their prize, he can scarcely possess his soul with patience. When he sees the slavery, worry, poverty, [illegible] life he can only wonder that there are not more maniacs and more suicides. And when he beholds the idle, worthless lives and [illegible] luxury of the few,

> "For the toilers have the least
> While the idlers lord the feast,"

he is amazed that there is not more anarchy and murder on foot.

And the "upper ten" are not utterly unconscious of the frightful social injustice of our time. They know they have done nothing to deserve their good fortune. They see that the poor have committed no crime but useful labor. They laugh and sing and feast and put on a bold face, but from the nether depths they sometimes hear a muffled groan of speechless agony—the soul of the people striving to be heard. They sometimes hear the shrieks and curses of men gone mad through suffering. They realize at times something of the frightful horror of it all *and would cure the monstrous evil if they could.*

But their blind philosophy of selfish greed sees no way. Mammon has stopped their ears till they hear not the voice of God. "The large fish must eat the small," they say.

> "The falcon preys upon the finch,
> The finch upon the fly;—
> And naught can loose the hunger pinch
> But death's wild cry!"

"We must kill a thousand rose-buds to produce one glorious American Beauty." It is merely a case of the survival of the fittest," and they must survive, you see! So they dance on over dungeons of despair, where millions suffer and die, and they strive to drown the cries of the crushed by music and revelry.

But the down-trodden are too numerous now for their cries to be smothered. They are too strong in union to be ignored. And up to the ears of the revelers now comes a mighty roar of

> "Protest that is also PROPHECY,"

like the [illegible] waters rising to an overwhelming [illegible] they pale with fear. They realize [illegible] be done.

"We must toss these malcontents a few fragments from our feast," they cry. And petty legislative palliatives are proposed which treason nullifies. But the roar from below grows stronger and as fierce as the Marseillaise of an outraged and determined army. "Surely something must be done! Let us try *charity!*" And they give back with insulting patronage a mere drop of what they have robbed, seeking to substitute a pirate's "charity" for THE JUSTICE OF ALMIGHTY GOD!"

But no! The roar increases, the prison walls shake, the bars are bursting and strong hands are hammering at the doors of luxury. It is a time of terror. *And this upheaval can never be suppressed.*

And soon the change will be accomplished, the terror will subside, and all the people will be free, prosperous and happy. And—oh joy they never could anticipate—the new regime will be far better than the old, even for those who now so selfishly resist it. For Socialism will not only free the slave of toil but also the slave of greed and cruelty.

God speed the day! And let us each help all we can.

"The Social Mission of the Church" is the masterly article contributed for the Baptist Special by Rev. Madison C. Peters, D.D., the great New York preacher. It will be in next week's big Baptist Special edition.

Pull and Vote

The world is for the workers. In the sweat of our face are we to earn bread. Holy writ gives no warrant for eating bread earned by another's toil, yet to-day the people in office, in control of affairs, in high esteem, are the people who have been successful in securing possession of the results of others' labor.

See here now, Christian, mission worker, temperance advocate, everyone trying to better conditions of men, you find at least two things true. You are pulling against a stream and making little headway. In fact, if you gain in one place the flood breaks over in another. The only hope of relief is a stopping of the flood. The water from the mountain flowing down a narrow valley carrying destruction, would have made a barren desert productive if turned that way at its source, but once started down the valley nothing can hold it. So our stream of humanity in the whirl of life is dangerous. Taken passive at its start and turned into proper channels, it would become useful in progress instead of worse than useless in prison, losing not only power for good, but gaining power for evil and taking the labor of the useful people to keep these evil ones restrained, whether shut up or loose among us. Don't stop pulling against the stream of evil, but send some up to shut off the flow of the stream. Change the system. This can be easily done at the ballot box, and only in that way. We who would do good cannot. The ammunition is all captured by the force of evil and denied to us. The modern system of business is the Devil's conspiracy against humanity. It keeps the abundance of earth and products of labor from their proper use.

Tell me what less slaves are we than in the days of Rome were those who built the Aqueduct and Appian Way? We build mansions and live in hovels; we lay out parks and live in dust; we toil 'midst grime that others may breathe pure air on mount and sea; we build colleges, libraries and art galleries where the few may go, while we toil for the necessities of life that we may keep ourselves and children alive that this may continue.

If the public, through its officials, can m[illegible] rifles, it can make bread; if it can make powder it can make flour; if it can deliver mail it can deliver groceries; if it can protect the seals for furs for the rich it can stop speculation; if it can irrigate vast lands in the West, it can control and use them afterwards for production instead of turning them over to land sharks; if it can build the Panama canal it can build railroads.

I would not lessen any ef[illegible] good, but as our efforts are handicap[illegible]ndfold by the giving up to evil of [illegible] to work with, I demand a change. [illegible]ishes warrant for all I demand. All I write is based on Christ's own teachings.

We want, and have the right to:
Not a chance, but a certainty.
Not a living, but a plenty.
Not an existence, but a life.
Not equal rights, but equal favor.
Not equal opportunity to climb over others, but equal opportunity to obtain the best of all that life holds.—H. F. Kendall.

The Reward of Thrift

Smith was a poor man who worked for Myers, a rich man, and he also rented and occupied one of Myer's houses. One day [illegible] asked Smith why he did not buy himself a house. Smith said he was not able. Myers said: "You can buy the one you now occupy for $2,500. I will give you $3.50 a day; you can support your family on $1 and I will credit you with $2.50 on your house; that will enable you to pay for it in 1,000 days."

Smith agreed and went to work. After a long time Myers told Smith that times were getting hard, and he would have to drop his wages a little, but that he would give $1 for his family daily, and credit him with $2 on the house. He had now paid $500. There was $2,000 left to pay, which at $2 a day, Smith could pay in 1,000 days. Still Smith kept at work. After a while Myers again cut his wages to $2.50 per day. Smith had paid another $500, and there was only $1,500 left to pay, which after Smith had received $1 for his family and got credit for $1.50 on his house, would enable him to pay it all in 1,000 days. That killed Smith.

His wife, having a little curiosity, went to a spirit medium to find out what had become of her husband. The medium rang up the long distance telephone and asked: "Is this heaven?" "Yes," came the answer. "What's he doing?" "He's singing." Here Mrs. Smith declared it was not her Smith, for her Smith could not sing. But the angel told her people who could not sing a note on earth could sing beautifully in heaven. Still she was not satisfied, and asked: "What is he singing?"

"When we've been THERE ten thousand years,
  Bright shining as the sun,
We've no less days to work for Myers
  That when we first begun."
—Zanesville Labor Journal.

Socialism vs. Anarchy

Nearly every day someone tells me that the Socialists and the Anarchists are the same. This I hear from people who are good, honest and absolutely sincere in their beliefs. Why, then, do they make it? Because of ignorance and because the old party papers have found it profitable to deliberately lie to them. No honest man who has studied the doctrines of Socialism will make such an assertion for he knows it is not true.

Socialism and Anarchy are as far apart as the north is from the south. There is no common ground between them. Not a single plank in either of their platforms on which the other can find a trace of a foothold. Anarchy is individualism gone crazy. It believes that society should sacrifice for the individual, that the restrictions of law should be removed; let every man be a law unto himself and do that which seems right in his own eyes.

Socialism says that in order to gain the greatest blessings for all, the individual must sacrifice his private interests for the interests of society or the majority. Socialism demands a strong centralization of power; plenty of laws and complete enforcement.

But it also says that the rank and file have a perfect right to an entire control over the body that wields that centralized power.

Anarchy stands for war and murder, Socialism for peace and brotherly love. Anarchy for self, Socialism for society.

Still we Socialists take into consideration that selfishness is the main spring for nearly all actions of the greater part of the people. We believe that human nature is based on selfishness, yet in order to secure the greatest good to self, we must secure the greatest good for all.—Ex.

Good

BY C. A. STRICKLAND.

The glorious art of fitting all the truths of life, to life,
Is Love's plain, true Religion, to free the world from strife;
And all the World's best Saviors have sounded this same call;
Have shown the path to Happiness to be a path for all.
This Love, so wondrous simple; yet few have understood
To tune The Christ's at-one-ment, with the Universal Good.

The Good must ever triumph; yes, it has and does so still,
'Tis ignorance keeps us parted from the Omnipotent Will.
Let the Power of Human Wisdom act concertedly for Good
And at once all strife and hatred will dissolve to Brotherhood.
Then, do not! oh, dear Brother, as the Pharisee would do;
But love the Good in all mankind, they're just as good as you.

You may not wish to change with them your color, creed nor might,
But Brother, have you never thought they hold the self-same right?
Train not your mind to evil, rebuke each vain-like thought,
The mind alone leads men to God; 'tis God! as Jesus taught;
And when we come to worship all truth and good designs,
The light of Love, with rays of Peace, will banish selfish shrines.

You know that all the Human Race will love "Good," if it can,
All errors, vice and folly, deal with segregated man.
'Tis by this plan all fear of want, all greed and crime creeps in,
But cowardice, in priestly garb, has named it "Adam's Sin!"
Then may I search and know myself, my kin to God, or Good,
And see by light of Truth and Love, one Human Godlihood.

A God that makes men quarrel is not the God for me.
The God of Love brings out the good in everything we see.
So, "trust thyself and fellow-man" puts "Good" upon the throne,
Where all men love to worship and where no one feels alone,
And Love's plain, simple Gospel bids us "cease to trouble so;"
'Twill bind all Human hearts as one. Spells God with "double o."

To name "Good" as one person would break Good's endless plane.
To grace one person with all "Good" would make that person vain.
But on this "Human River," which flows through time untold,
The Ship of Love floats peacefully, bedecked with "Joy," not gold.
And "Heaven" means love's sweet Harmony. Would'st have it if you could?
Then hark! "The God of Love" is spelled, G-double o-d,—Good.

Then he who lives in Harmony with Good, has Power Divine;
Has boundless riches, even though the source of wealth decline.
One day, the energy we waste to guard off needless fear,
We'll use toward health and happiness: The Christ will then appear!
The Christ is now in every man who loves his neighbor so
That Love from Love reflecting, shows that second little o.

Go After Your Christian Friend With Song

Have you a good Christian friend who is afraid of Socialism? Invite him to your home and have him join in singing the following beautiful Christian Socialist songs: "Love," "Socialism Will Win," "Life Bountiful and Beautiful," "When the Kingdom Comes," "Love's Paradise," "Love's Transformation," etc. Then read to him the remarkable Scripture quotations from "The Kingdom," the last song in Moyer's *"Songs of Socialism,"* asking him to take the book home with him and carefully study it so that you may sing this song over with him some future time. You will be surprised to find how this easy but irresistible argument will quickly convert him to Socialism. Get a copy of this new song book and try this work at once. Price, 25 cents per copy.

Property Under Socialism

BY PAUL TYNER.

There are many good people who imagine that Socialism would "do away with property." Even people who have little or no property are heard echoing this objection. Men are so afraid that they are going to lose what they have managed to get hold of, that a bugaboo of this sort finds not only the rich, but more especially that large class who are neither rich nor poor, but who occupy a middle ground of precarious respectability, up in arms at this imaginary menace to "the sacred rights of property." What are the facts in the matter?

Under Socialism, property, public and private, will for the first time be made safe and certain. Property as an institution will be better based ethically and legally than it is at present. The right of every citizen, by virtue of his citizenship, to all the property he needs, being guaranteed by the nation, "the sacred rights" of man to life and the means whereby he lives, will find proper recognition. And this is the very essence, intent and purpose of the institution of private property, examined historically and philosophically. Those recent rulings of our courts which have interpreted the law's guarantee of protection to the citizen in the use and enjoyment of his property into permission for a class to exploit the masses—a sort of grant of letters of marque—flagrantly violate and degrade the very laws they pretend to uphold.

Here, as in other things, Socialism comes forward as a veritable gospel of restitution—as a vindicator of this great institution of modern civilization in its logical and scientific evolution. In the Roman law, property was clearly defined as a right to use certain things, even to "use them up," but not to abuse or misuse. Here, certainly, that possession without use, which is commonly assumed to be protected by the aegis of the law in the case of land speculators, stock gamblers and wheat cornerers, is clearly excluded. It is a maxim, also of the English common law, that "a man must so use his own as not to injure another." And an eminent English jurist has declared that private property finds its limits when it trenches on social welfare. Professor R. T. Ely, in his "Socialism and Social Reform," puts it plainly: "Private property is, according to its necessary idea, maintained for social purposes; it exists for the sake of society." The law of eminent domain is one of the unquestioned evidences that, even now, every individual holds his property subject to the superior right of the state to take it away from him when required for public purposes. In fact, private property was instituted for social, and not individual advantage and convenience. When it ceases to serve the social welfare, its reason for being is gone.

Property has two sides, the public or social, and the private, or personal side. Under Socialism, the social side of property will receive natural expansion; none the less will the private side of property be recognized and developed. Production will be controlled and managed and the social income distributed by society, but there will be private property then, as now, in the larger proportion of this social income.

Professor Ely's definition of property emphasizes the fact that Socialism (unlike anarchism) does not propose to abolish private property, but, on the contrary, maintains that private property is necessary for personal freedom and the full development of our faculties. In his book, he goes still further and shows that Socialism recognizes that society, as at present constituted, is unable to secure to each of us the private property we need. It therefore proposes to extend the institution of private property in such manner as to secure to each individual in society, property in an annual income, which shall be, so far as practicable, sufficient to satisfy all rational wants, and to protect all from those attacks on personal freedom which proceed from the economic dependence of man upon man. Attention is called to the fact that income is derived from the use of property; that even at present there is a large amount of property, such as public parks, schools, libraries, art galleries and highways, which yield an income enjoyed freely by all. "Under Socialism, it would," says Professor Ely, "be natural that there should be a very large increase in the number of things enjoyed in common, and thus yielding a common income. This would simply be the carrying further of present tendencies in this direction. Nevertheless, the greater portion of the national dividend would, even as at present, still be private income." So Socialism is not a menace to private property in any real sense.

Most of the definitions found in the very extensive literature on the subject deal with the negative side of the idea, by contrast with the present system. Even Professor Ely's definition emphasizes a change in the ownership of property other than private income, while this is really only an incident of a change in methods of production designed to effect a most desirable increase and extension of both public and private income.

It may be worth while here, therefore, to offer a definition which shall tell what Socialism is, rather than what it is not: "Socialism is an organization of society which shall include in the provision for the common welfare, such social control and operation of the means and methods of production as may be necessary to that end."

The word "ownership" need not even be mentioned; in fact, it is misleading. All dispute over property and ownership is based on an entire misconception as to the nature of the social institution of property—its limits and conditions. Early in Henry George's agitation he abandoned his demand for the abolition of private property in land, and confined himself to a demand for a simple extension of the taxing power of the state. To paraphrase Dibdin, "He cared not who owned the land, so long as the people took the rent.' So the Socialists might very well emphasize the fact that they contemplate no disturbance in the "ownership" of property—only a change in the administration of land and capital. So far as the personal and private use and enjoyment of property are concerned, Socialism really proposes its better protection and greater freedom. As soon as we get this view of the matter into the head of the average man, that opposition which is based on prejudice and ignorance will be disarmed.

Socialist programs and party platforms on both sides of the Atlantic emphasize the fact that the Socialist demand is for the socialization, not for "property" as such, but of property become "capital"; that is, property employed in production under certain circumstances. The term "capital" is confined by Karl Marx himself to such land and machinery, or other instruments and material of production, as may be employed in supplying social needs. Not only the individual home—which not one family in five now owns in America—garden, furnishings, clothing, books, pictures, boats, horses, carriages, etc., proper to individual and family use and enjoyment, but also the tools, instruments and materials of artist and craftsman, builder and farmer, when used in production for individual and family use and enjoyment, are excluded by the Marxian definition from the category of things that Socialism would bring under collective ownership and administration. Furthermore, Socialism aims at the collective ownership and operation of any industry only as and when that industry reaches the point of development where it becomes a virtual monopoly and may be owned and operated by the collectivity to better advantage than it could individually.

So eminent and well qualified an authority as A. M. Simons, editor of the International Socialist Review, brings this point out beautifully in his book, "The American Farmer." He says: "Co-operative ownership of capital (i. e., the means of production) is advocated only because it is the logical conclusion of concentration and monopoly in industry and so far as we can see to-day offers the only possible means of abolishing capitalism. If further economic development shall show that there are fields of industry in which concentration is not economical and in which exploitation can be abolished and production furthered by the retention of private ownership in certain instruments of production, such retention is in no way at variance with the principles of the Socialist philosophy. Indeed there are some fields of production in which it is self-evident that such ownership will be retained. No sane man ever dreamed that the brushes of the artist, the pen of the author, or the studios in which they work need ever become public property."

Invitation

Dear Friend—You are cordially invited by the Amity Chapter of the Brotherhood of the Kingdom and by members of the Christian Socialist Fellowship to attend a reception to be tendered to Rev. Edward Ellis Carr, who is senior editor of the Christian Socialist, a national organiser of the Socialist party, and the chief organiser of the Christian Socialist Fellowship. Mr. Carr is just returning from Europe, having been a delegate to the International Socialist Congress at Stuttgart, and having visited various countries in Europe in the interests of Socialism.

The reception will be held at Amity Hall, 312 W. 54th street, New York City, on Oct. 31, 1907, and will begin at half-past five in the afternoon. We will first have an informal social hour, and at half-past six will sit down to a fellowship supper, and at half-past seven will go to the assembly room. Mr. Carr will give an address of an hour or more on "Socialism and Religion in Europe," and will be followed by other speakers, among them Mrs. Rose Pastor Stokes, Prof. Edward J. Ward, of Rochester; Rev. E. A. Wasson, of Newark, and Mrs. E. E. Carr. A collection will be taken up to defray expenses. After the addresses, those who wish to join in forming a branch of the Christian Socialist Fellowship are requested to remain.

If you can come to the supper, please so notify George H. Strobell, Kinney street, corner Orchard, Newark, New Jersey, so that we may know how many to provide for; if you cannot come to the supper, but can to the evening gathering, do so by all means.

LEIGHTON WILLIAMS,
GEORGE H. STROBELL,
RUFUS W. WEEKS,
Committee.

That Reform Legislature Again

A dialogue somewhat as follows took place recently at Socialist headquarters in Omaha:

Republican—But the last legislature did one good thing in breaking up the chance for the brewers to own both the saloons and the breweries.

Socialist—Now, look here, friend. Suppose I owned the breweries and had been doing a legitimate business, as capitalism goes. Suppose you had worked for me twenty years and I knew I could depend on you. Here is what I would do: I would make some arrangements by which the saloons would be held in your name and the breweries in mine and you still be under obligations to me, so that in reality I would own them still. I would, of course, pay you enough to make it to your interest still to work for me. Could I not do that?

Rep.—Yes.

Soc.—You will give the brewers credit for at least average intelligence and ability to think up some such scheme, won't you?

Rep.—Yes.

Soc.—That means, then, that they will do so when such thing is to their interest, does it not?

Rep.—Yes.

Soc.—Then what does your law [illegible]

Rep.—Please excuse me as I [illegible] to catch the next car.

Rev. E. Umbach of the German Baptist Church of New York City writes on the subject "They Must" for the Baptist Special.

The Kingdom

The Kingdom, a new paper, just reached our desk. It is the organ of The Brotherhood of the Kingdom, an organization whose aim is to exemplify in every-day life obedience to the ethics of Jesus, to keep in touch with the common people and to infuse the religious spirit into the efforts for social amelioration.

This voice of the Brotherhood is a true index of the beautiful spirit which actuates this splendid organization. It breathes love and brotherhood—the true Socialist spirit.

We are glad to welcome this addition to the multitude of forces now operating in the interests of an oppressed humanity. (50 cents a year, 105 Church street, West Haven, Conn.)—J. O. B.

The Chicago Daily Socialist and the Christian Socialist both one year for two dollars.

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EDITORS

Rev. Edward Ellis Carr....................Chicago, Ill.
Rev. J. O. Bentall....................Chicago, Ill.
Mr. Oscar F. Donaldson..............Webster City, Iowa

CONTRIBUTING EDITORS

Rev. George Willis Cooke..........Boston, Massachusetts
Rev. Lucien V. Rule..................Goshen, Kentucky
Mr. George H. Strobell...............Newark, New Jersey
Mr. Rufus W. Weeks....................New York City
Rev. Edward J. Ward.............Rochester, New York.
Rev. Paul H. Castle..............Central Park, Montana
Rev. J. Stitt Wilson................Berkeley, California
Rev. W. B. Gallaher....................Danville, Illinois
Rev. Carl D. Thompson...........Milwaukee, Wisconsin

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The Toilers

Short is our time upon this ancient earth,
And very quickly go the given years,
Round us we find but little joy or mirth,
Rather much toil and trouble, many tears.

Dear are the close companions of our way,
Brother and sister, wife and children, friend;
Yet must we all draw nearer day by day,
The parting at the inevitable end.

And as within such narrow limits Fate
Has strictly set the plan of every life,
What time have we for fear, mistrust, and hate?
Feeble our power is, foolish all our strife.

And if we toilers who so long have bowed
Beneath the grip of want and earthly care,
Now lift our heads, seeking to be allowed
To breathe with you the higher, sweeter air:

If we your brothers for so brief a span,
Crave some relief from our oppressive task;
No more than man should freely give to man,
No more than Love would gladly give we ask.

J. W. F.

A Great Opportunity

Elsewhere is found the announcement of the Baptist Special, which will be the next number, Nov. 1.

We are very anxious that this edition should reach every Baptist minister in America.

In the first place we have excellent articles which will have a wide influence. They are written in such a way that they will make clear the Socialist position without prejudicing the religious readers. They are written by Baptist ministers and from their point of view. They are written by leading men in the denomination. Many will read the Christian Socialist just because they recognize the [illegible] of these known writers.

In the second place, we hold that if we can reach the minister we have at once secured a mouthpiece of the truth whose influence in the movement will mean very much. By reaching 34,000 ministers we reach in a degree the four million people they preach to. No minister can read this special without being made different to some extent and his vision of the Socialist principles will be transmitted to his hearers.

We need $250 for this special edition. We believe that never was the opportunity greater to do real telling work for Socialism than right here.

Someone gave $50 for the Episcopal special. If two or three would give that amount and some $25 and $10 and $5 the needed sum would soon be ready.

We urge this in the name of the great cause and in the name of a suffering humanity. We are here to work and every cent we ever owned is put into the movement and every cent we earn goes into it. We cannot do more. Our hearts are breaking when we see the glaring need and also the glorious opportunities for a mighty work and are unable to do what we want to do.

But the comrades have stood by this undertaking and we are confident they will continue.

Now for a copy of this special to 34,000 Baptist ministers.

Laborers Fill Church

We are in receipt of a program and clipping from Rome, N. Y., giving an account by the local press of the Labor Day service in St. Joseph's Church, of which Rev. A. L. Byron-Curtiss is the progressive rector:

"St. Joseph's Church was packed to the doors, the occasion being the 11th annual Labor Day service which the rector, Rev. A. L. Byron-Curtiss, has held. The services are well attended every year, but the attendance this year broke all records. Probably this is accounted for from two reasons. The Rome Bedstead Band headed the delegates from the unions in their march from Labor Temple to the church, so that more men turned out, and it was announced that the rector himself would preach the sermon. His discussions of the labor question are always sane, clear and to the point. This also helped bring out men who were anxious to hear him. The delegates from the unions half filled the church, and the vestrymen, who acted as ushers, found it impossible to seat all who came, so that many stood.

'Mr. Bryon-Curtiss preached for over an hour. At times he spoke vivaciously, and again with pathos and moving eloquence, holding the closest attention throughout. The following is a brief resume of his remarks, His text was from St. Matthew 10:34. 'I came not to send peace, but a sword.'

"He declared the social unrest of the present would not cease until the wage system was abolished. In the unknown future ages, the sword of controversy would be used in settling other great moral issues. But this was the burning question of the present. In reference to the place religion had in the labor movement, he said he was glad to say that as a dogma it had no place. The questions were material. He cited several great social movements of the past that had been cursed by religious frenzy, such as the Episcopalians in England, who, when they were in power, killed the Presbyterians, and the latter retaliating in kind under Cromwell and his psalm-singing soldiers. Now in the great class struggle, Roman Catholic, Protestant and Jewish working people could and must stand together, remembering that the underlying principles of religion were eternally on the side of the poor. He said that a church or its officials who took the side of the rich against the poor were false to the principles of the Christian religion and its founder, Christ."

Comrade Byron-Curtiss is one of the prominent Socialists in the Empire State. He never compromises with capitalism. He has done what we urge all pastors to do—remained in the church and preached the full gospel.

Will the working people go to church? Try the same remedy as Comrade Byron-Curtiss—preach the truth, preach righteousness, preach a practical religion.

It will work. Nothing else will succeed. The church can't survive in co-partnership with Mammon. Mammon will kill her.

The church can't breathe the atmosphere of capitalism and live. It is poison. She must get into the co-operative zone or die. "God is not mocked." He has winked at the time of ignorance and has been very patient, but now when light has come into the world the church has no cloak for her sins of allegiance with capitalism.

The question is not now whether Socialism will destroy the church. The bold and fearful [illegible] ishes we mu [illegible]

fact looms up that *capitalism is doing this work of destruction.* The church can live and *fight* capitalism, but it *cannot live* and be in *league* with capitalism.

The moral principles of Socialism are identical with every thing that is good and helpful in the church.—J. O. B.

Republican Land Plank

The first Republican convention held in Pittsburg, Aug. 11, 1852, over which Hon. Henry Wilson presided, adopted the following planks, which are almost identical with the land plank of the Union party, adopted at Cincinnati in February, 1904:

"XI. That all men have a natural right to a portion of the soil; and that as the use of the soil is indispensable to life, the right of all men to the soil is as sacred as their rights to life itself.

"XII. That the public lands of the United States belongs to the people and should not be sold to individuals nor granted to corporations, but should be granted, in limited quantities, free of cost to landless settlers."

This was once a popular doctrine with the Republican party. Not so now. When Socialists proclaim a similar doctrine the Republican-capitalist press and the officials of our government pout and make ugly faces and declare we must be stopped. Capitalism and its representatives are retrogressive, not progressive.—J. O. B.

Socialists and Temperance

At the Socialist National convention held in Essen, Germany, last week, a resolution was passed, with only one opposing vote, whose main feature was a protest against the use of alcohol in any form during working hours. This action puts the Socialist party solidly against the German factory system of beer drinking at regular intervals during the day—for the use of beer was evidently included in the resolution—and that it was practically unanimous is both a surprise and a prophecy of yet larger activities for the Socialist party on the continent.

It is a notable fact that the Socialist movement is rapidly becoming a total abstinence force working wonders in eliminating the death dealing curse of liquor. The Socialists recognize that it takes a clear brain and a strong body to win in the fight for economic freedom. The liquor traffic is a capitalist institution supported by the government for no other purpose than the acquisition of the almighty dollar.

There are no stronger temperance advocates in the world to-day than the Socialists. You can hardly find the breath of whisky among the comrades. Only some poor slave whom the appetite has conquered will use it, and the comrades are all helping him to overcome the craving.

Tobacco, too, in all its forms, is rapidly becoming tabooed by the Socialists. They recognize that the use of the nasty weed is only a wicked habit which always brings bad results. The tobacco industry will go with the capitalist system as will the liquor traffic.

Socialists are not the low, drunken, tobacco-soaked tramps that they have been imagined to be. They must not be classified with the boozing, depraved, sporting, immoral capitalists. The Socialists are clean, honest, decent, respectable people, who strive for a higher, nobler, better and more just order of society than capitalism has forced upon us.

In the meantime the Socialists will steer shy of capitalist whisky.—J. O. B.

What Socialism Is and Why It Should Prevail

The excellent booklet with the above title is the product of Rev. E. F. Stanton, of Oklahoma. It is a fiery, eloquent, dramatic, logical and forceful presentation of the principles of Socialism and a fitting plea for the application of these principles.

The subject matter is treated without prejudice and without bitterness. A streak of keen humor runs through the entire book, leaving no dull spot in it. Price, 10 cents. Order of the Christian Socialist.—J. O. B.

Welcome to Comrade Carr

We have just received word that Comrade Carr is to leave London Oct. 16. The comrades in New York have arranged for a reception to him Oct. 31. By the generosity of Comrades Ward, Weeks and Strobell arrangements have been made for Mrs. Carr to be present at the reception to enjoy the fellowship of the occasion and to add to the interest centered in the Christian Socialist movement in New York.

After years of brave and faithful work in the office of the CHRISTIAN SOCIALIST Mrs. Carr, more than any other woman in this country, deserves recognition and such cheer as a trip to New York at this important time can afford. The three comrades who are directly responsible for her to be present at the welcoming of Comrade Carr could have done no act more gracious than this.

The organization of a center in New York will mean much. The time is ripe for such a movement there now.

The Chicago Center is arranging for a reception and big meeting when Comrade Carr arrives, and his return and lectures will enthuse everybody to more vigorous efforts.—J. O. B.

Plan to Organize Centers

So many inquiries concerning the organization of Centers come to me that for the sake of those who are interested I will give a suggestive outline of the methods that would seem most practical to me.

1. The Nucleus

Any two or more persons who are interested in the propagation of Socialism and who also desire to maintain their religious faith may get together and confer in regard to the feasibility of organizing a Center for the purpose clearly set forth in the constitution of the Christian Socialist Fellowship.

These few or many may form themselves into a nucleus or committee to take the initiative steps for the work of organization. They should secure a location, appoint a time for a public meeting, advertise thoroughly and make out the program for the first meeting.

2. First Public Meeting

Introductory remarks and a short address should precede the business or real formation of the organization.

After choosing a chairman and secretary pro tempore the constitution of the fellowship should be read and other explanatory statements made.

An opportunity should then be made for the people present to signify their desire to unite in the organization by subscribing to the constitution. Those thus signifying their intentions become charter members of the local Christian Socialist Fellowship Center, and become the authoritative body to which all business and other matters pertaining to the Center are referred.

3. Officers and Committees

The officers are a secretary and a treasurer, elected by the membership, an executive committee of five should be elected. To unify the organization it may prove feasible to make each member of the executive committee, the chairman of one of five sub-committees. There should be a committee on

a. *Program*. Its duty would be to secure speakers, and any other participants in the exercises of the sessions.

b. *Music*. "Socialism will never come until we can sing our philosophy" is becoming more apparent. The committee on music is very important. It should arrange for quartets and choruses and especially for congregational singing. The people should be led to sing—sing heartily. Moyer's *"Songs of Socialism"* is well adapted to the Centers.

c. *Literature*. There should always be a good selection of clean Socialist books and papers at these Centers. The CHRISTIAN SOCIALIST is the official organ of the Fellowship. A list of good books are found in the paper.

d. *Expansion*. The committee on expansion should have in charge the general advertising, inviting people to the meetings, look after the work of getting new members and keep coal in the furnace and the fire hot. It should also work among the preachers and church people and secure openings for speakers in the different churches at regular hours of worship and throughout the week. This last duty is very important.

e. *Finance*. Money to pay hall rent, speakers, advertising and book bills should be secured by general collections and personal solicitation. Part of the membership fee is also retained and part sent to the National Secretary for national work.

Other committees, according to need, may be added.

4. The Makeup of the Program

Lively singing is suggested for the opening. Selections from the Bible and a suitable poem followed by prayer have been part of the service at the Chicago Center. Occasionally a recitation or declamation has added to the interest. Instrumental and vocal solos, anthems and quartets and especially congregational singing are good. The lecture, or sermon-lecture, is the main part. It may be given by one person from Sunday to Sunday or by different ones.

The program should be varied and at no place should it be allowed to be dull. If carried on harmoniously the meetings should prove of great interest and should attract large audiences.

In most cities there is excellent material aside from regular lecturers that can be utilized to good advantage.

The main thing is to work—work—work. Every member should be a hard and willing worker. No one should be a shirker or a barker. With willing, united workers every Center should be a grand success.

Following is part of the national constitution which is to be the guide of the Centers in regard to object and membership:

"Its object shall be to permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth.

"Its members shall consist of all those who, agreeing to the object of this movement, shall give their name for enrollment to the secretary. They shall become active members upon payment of one dollar or more per annum."

The outlook for a big work is large. Every city in this country should have a Christian Socialist Fellowship Center. Let the glorious work go on till humanity shall be free.—J. O. B.

"The Reign of the New Humanity," by Dr. Leighton Williams, of New York, is one of the strong articles in the Baptist Special of Nov. 1. Dr. Williams is the Spurgeon of America. Send for a big bundle to hand to your neighbors.

We want 50,000 subscribers. Subscribers mean Socialists. Get the point?

The Great Baptist Special Edition

Next Number of Christian Socialist to Be Devoted to Denomination of Nearly Six Million Strong

The Baptists of the world number 5,726,263. In North America, alone, there are 4,974,014. This membership is made up of adults, that is, of persons old enough to signify their faith and on their own responsibility unite with the church.

The ordained Baptist ministers total 38,216. Of these 34,071 are in North America.

The Special Edition of the Christian Socialist will have a very important message to the Baptists of this country and of the world, especally to the ministers.

Here are some of the subjects and writers:

"The Social Mission of the Church," a masterly article contributed by Rev. Madison C. Peters, D. D., the eminent preacher and author of New York, known and loved throughout the entire Baptist World for his devotion and self sacrifice

"Socialistic Principles in the Baptist Church Polity," by Rev. J. Peter Brunner, a clear, logical, forceful statement of most important facts. A truly splendid article

"The Reign of the New Humanity," by Rev. Leighton Williams, D. D., the Spurgeon of America. Leighton Williams is a household name in this country and his pulpit work in New York has won him a standing in scholastic and religious circles alike.

"A Pastor's View of the Socialist Movement," by Rev. F. L. Anderson, Ph. D., prominent Chicago preacher and lecturer, and one of the closest reasoners in his denomination.

"The Social Mission of the Baptists," by Prof. Walter Rauschenbusch, D. D., author of "Christianity and the Social Crisis," the greatest sensation in religio-economic-social literature of our time.

"Spiritual Elements in the Socialist Movement," by Rev. Harvey Dee Brown, Ph. D., of Wisconsin, scholar, preacher and lecturer of great ability. A powerful article.

"They Must," by Rev. E. Umbach, New York, progressive, clear, radical.

"The Message of the Kingdom," by Rev. F. W. C. Meyer, of Milwaukee, Wis., strong and earnest.

This is what we have to offer. We have more.

The Baptist Special will contain just the material that will tell mightily for Socialism.

But how to get this issue to the people? It will be impossible to reach the membership in general.

BUT EVERY BAPTIST MINISTER OUGHT TO BE SENT A COPY OF THIS NUMBER. The Episcopal Edition went to every Episcopal minister in this country. Money came for that purpose.

What shall we do about the Baptist ministers? We have no money for extra copies. We cannot send more than the regular edition unless we are furnished the means.

There are 34,000 Baptist ministers in this country who should get the special. But to give it to them takes $290. We cannot do it for less. If we do not get that amount some of these ministers will not get the paper. We will send it to as many as we can with the money that comes in for this purpose. We could not send it free even if we had the money. It would be against the post office rules. But if you pay for the paper it can be sent to as many as are on the list.

Shall 34,000 Baptist ministers get this special excellent edition?

They will if the readers of the Christian Socialist will send the money to pay for it.

We wish we could do it for less than $290, but this is down to actual cost. It means barely the printing and mailing of these extra 34,000.

Let us hear at once from you. We must have responses right away so we may know how many to order printed.

Do you realize what it will mean to have this special number of the Christian Socialist go into the hands of all the Baptist ministers of this country? The result can hardly be anticipated.

Let every comrade, who can, help with a small sum and those who are able will give large sums. This is greatly needed. We must have $290 for this edition.

And in the meantime don't forget to hustle for [illegible] must come in faster than they do to get the 50,000 within the time first expected. 13 R[illegible] our best but we must have your help to get subs.

The Christian Socialist Fellowship

Prof. E. J. Ward Secretary, Rochester, N. Y.
Rev. William A. Ward, Treasurer, Henderson, Ky.
National Executive Committee of Fifty Members

Hammer the Weak Spot

In football, as soon as the captain learns of one weak spot in the opposing line, he begins to concentrate, to send play after play to that place. In our national game—Socialism vs. ignorance and injustice—Wisconsin, and especially Milwaukee, is the weak spot in the capitalistic line. Perhaps it is not the weakness of the opposing line so much as the strength of Thompson and Berger, and the other Socialist players at this point. But at any rate, with Socialists in the city council and in the State legislature, we are actually doing things there.

Now comes the word from Comrade G. W. Poor, district secretary of Wisconsin, saying that there is a fine prospect of capturing the city of Milwaukee this fall, if the campaign can be carried on among the church people and they can be shown that, instead of being opposed to real Christianity, Socialism is the necessary economic expression of Christianity. He himself stands nominated for the Board of Aldermen, and his friends prophesy his victory. We cannot take any of our forces from other places, we do not want to; we must keep on hammering all along the line from Boston to San Francisco, but we ought to be able to send efficient, capable men, speakers and organizers, to help in such a campaign as that in Wisconsin. This is just a suggestion of the work that lies before the Fellowship to be done. It should rouse us, and unite us and give us the team spirit that wins.

From Pennsylvania

While the true inwardness of the present government in Pennsylvania is being shown up in the Harrisburg graft investigations, there comes, almost simultaneously from each end of the Keystone State, from Philadelphia and from Pittsburg, evidence that some men are going deeper than the surface, are looking for the causes of bad government in the injustice at the root, and are proposing a radical cure for a radical disease. District Secretary Rev. A. Noll, writes that he has been speaking for the Pittsburg Local, and that conditions are about ripe for the formation of a center there. Comrade John P. Brown, of Philadelphia, writes that next Sunday a preliminary meeting will be held there to arrange for the formation of a branch of the Christian Socialist Fellowship. It is to be hoped that Comrade Carr can be present at the organization of this new branch in Philadelphia. At any rate, it is probable that in a short time there will be a flourishing Christian Socialist Fellowship Center at each end of the State, showing men how to make Brotherly Love practical.

Where Does That Dollar Go?

"I would like to be able to tell my sister comrades where, how, when and for what purpose their initial fee of one dollar is invested; whether it is for all time or is to be followed by other dollars as the years go by; also what is to be expected of them after having become members; not only what they must do in order to 'belong' and to remain belongers, but what they are privileged to do, circumstances permitting." So writes Comrade A. D. Fries of San Diego. I shall quote some more of her letter, but before doing so, let's consider these questions. Where does that dollar go? In the first place it isn't necessarily a dollar, the constitution says "a dollar or more." I know of a number who are taking advantage of that "or more." Now where does it go? First, the district secretary who gets the new names takes fifty per cent of all membership fees collected by him. This is to pay for stationery, stenography, expenses of meetings, etc., all of which expenditure he accounts for in his report. The other fifty per cent is for the use of the National Office, to pay the expenses of postage, stenography, etc. Not a penny of the membership fees goes to pay a salary. Every cent is used to increase propaganda. At present the membership fees are not sufficient to make possible one thousandth part of the work that should be done. We want members for their own sake, but we must have the money also in order to do the work. And now, after they are members, whot are they to do? PROPAGATE—Propagate the Gospel of Socialism by every means, especially among Christian people, by individual persuasion, by letters, by getting subscribers for the CHRISTIAN SOCIALIST and other Socialist papers, by organizing associations and arranging meetings. Joining the Fellowship is not fulfilling one's duty. It is just getting ready to begin one's work.

A Call to Women From a Woman

I have spoken before of the need and opportunity of women in the Fellowship. There is no more need of my words when such a call as this comes from a woman who has seen the vision and the way. It is the rest of that letter in which the above questions are asked. "The urgent desire to be up and doing, which has taken possession of my own heart, makes me very confident that a like prompting awaits thousands of other women the world over. What woman did toward the abolition of black slavery she is at heart even more [illegible] do for the death of all slavery, whether [illegible] build [illegible] yet come into a consciousness of it or n[illegible] [illegible]bilities for good work presented by the Fe[illegible] the better, [illegible] to [illegible]ishes we m[illegible] more enlightened and progressive class of women, seem almost limitless. Never has anything so broad, so far-reaching and so inspiring presented its appeal to them. They have only to hear that appeal in order to respond to it. More especially is this true because the organization is composed of both men and women. Either sex working alone is like a bird trying to fly with only one wing. A frequent objection to the forming of Fellowship Centers is that we already have too many organizations, which is but too true. But the remedy is not in restriction, but in condensation, the absorption of the immaterial in the growth of the substantial. Some one has well said: 'When the sun rises the moon and stars disappear.' But aside from the great end and aim which the Christian Socialist Fellowship has in view, its value as an educational factor, along spiritual and ethical lines will be of tremendous significance to both men and women—whose horizon is so restricted under existing political and economic conditions. However much a woman may give to the growth and success of the Fellowship, she will get back a thousand-fold more in imperishable though immeasurable values."

Now

The summer is past. The autumn is here. The time to work has come. The snap and crackle of football season is in the air. Shall we not get some of the brace and vigor of the season into this great game of ours. You—YOU, who read these lines, can't you to-day GET INTO THE GAME? Surely you can start talking up a Christian Socialist Center in your town; surely you can send in the names of four or five people who ought to take the paper. The game can't be won by grandstand individual plays. It is the steady, persevering efforts of everybody in the team that means victory. A day's work now is worth a month's work next year. The game is on—get into it. Yours for the true team spirit,

E. J. Ward.

Rev. Harvey Dee Brown, Ph. D., has a powerful article in the Baptist Special on "Spiritual Elements in the Socialist Movement." It should be read by every church member.

Items From Everywhere

Edited by George H. Strobell.

Some of the delegates to the Stuttgart Congress, where the representatives of twenty-six nations were assembled to consider the welfare of the Socialist movement, told about the singing of a trained male chorus of over 300 voices but did not mention the song that was sung. It was Luther's grand hymn, "Eine feste Burg ist unser Gott." The words of which rendered in English are:

A mighty fortress is our God,
  A bulwark never failing,
Our helper He, amid the flood
  Of mortal ills prevailing.

And though this world with demons filled
  Should threaten to undo us,
We will not fear for God hath willed
  His truth to triumph through us.

There is considerably more of it than these two parts of verses, but it is evident that our German comrades are not opposed to true religion, however they may be to those who use religion as an instrument to keep the working class in subjection.

* * *

The prediction of the Chicago Daily Socialist that the government attorneys would charge the late Gov. Steunenberg with being implicated in the land thievery of Idaho has been verified. This week the charge was made public in the Borah trial. Steunenberg handled the Democratic end of it while Borah and others (Gooding?) took care of the Republican grafters.

* * *

What do you think of this? It is the opinion of Federal Judge J. C. Jones. By the simple saying of it, it becomes the law of the land. True, only by sufferance of the working class who alone possess the power to veto it. But! pshaw! the working class will stand anything. What do you think of it?

"An employer has a property right in the services of his workmen in his business. The employer can maintain an action against any one who entices his servant to leave him, or prevent the servant from working for his employer. This property right is protected by the sanction of our criminal laws also."

It's only just a step further to say that a man must not prevent *himself* from working for an employer, must not force himself to leave an employer's service.

* * *

Our boasted "prosperity" is much like our boasted "liberties." They both exist on paper only. Socialism will make both prosperity and liberty realities.

* * *

I hope that the pressure of matter on our columns will relax enough soon so as to permit the publication of our National Platform. I recommend a careful study of it.

* * *

The most important occurrence to be noted is the adoption by the people of the new State of Oklahoma with a majority of over 70,000 of a radical constitution. It contains the initiative and referendum and so makes subsequent changes easy. It contained also a clause that makes illegal for a period of years the manufacture and sale of intoxicants. There were besides various provisions that retained for the people more freedom and initiative. It is true that the Democratic party seemed to reap the benefit in capturing the offices. But the notorious incapacity of that party in fulfilling popular expectations makes us feel that their political triumph will be short lived. Oklahoma takes her full share of Socialist papers and literature, being second only to California in that respect. The sober, intelligent working class will bring the State to Socialism.

* * *

What's the matter with the referendum! It seems to work in Chicago all right, for the verdict at the polls, which in the last election had been for the Busse plunderbund veered back again and literally buried the Busse-urged new charter. The new charter was full of deftly laid snares for democracy, and the local Socialists added their mite to the opposition.

* * *

The Appeal to Reason is rapidly pushing to completion a new building that will house its printing plant. It will be only two stories high, but will contain 20,000 feet of floor space, with 72 large windows, and be surrounded by a 25-foot lawn. Everything in the machinery line will be operated by electricity. The Appeal's circulation has crossed the 300,000 mark and with its enormous book business has necessitated the erection of a new, modern building.

* * *

A Socialist Summer School was opened in Tokio in August and is very successful. The school has six lecturers and teachers, and lectures are given every evening. So far the number attending the lectures have been about eighty, with interest increasing.

The "Heimin Shimbun" states that Socialism in Japan is now entering its practical phase, and a study of its fundamental principles is being undertaken by many comrades. The latest number of the paper contains a translation of Kropotkin's "Wage System," and succeeding numbers will contain "Outlines of Capital," by Comrade Yamakawa and more of the writings of Kropotkin. The publishers also intend to establish an agency for English books.

* * *

Recent Socialist victories in England have so frightened the "desirable" citizens of that country that they have organized an alleged "campaign of education" and arranged for the delivery of hundreds of lectures throughout the country the coming winter. But the Socialists are also feeling the effect of their progress and are now holding about 15,000 meetings a week throughout the country.

* * *

An important sign of the times in China is the issuance last week of an imperial edict establishing a Council of Deliberation, avowedly "so that the foundation may be laid for a parliament." The edict also announces plans for the establishment of a system of universal compulsory public education.

* * *

A new Socialist daily, "The Cry of the People," has appeared in Turin. Comrade Cilvi is editor-in-chief. There are now six Socialist dailies in Italy, three of which, "Avanti," "Giuntizia" and the new Turin paper are the property of the party.

* * *

There was a long discussion in the Social Democratic Congress in Germany on the drink question, especially the effect of the present conditions of employment in causing drunkenness. Comrade Wurm moved the principal resolution, the gist of which was that the dangers of alcoholism for workers had grown commensurately with capitalistic production. Wurm's contention was that drunkenness was the offspring of long hours, low wages and unhealthy dwellings. Indulgence in liquor was forced on workers through economic and social deterioration resulting from those conditions.

* * *

Representatives of all the trades unions have determined to hold a monster demonstration in favor of universal suffrage, on October 10, in Buda Pest, on the occasion of the opening of Parliament. The workers intend to arrange similar demonstrations in all parts of the country.—The Worker.

* * *

The Denmark Socialists recently sent $8,000 to their Russian comrades to help them in their battle for freedom.

* * *

The fact that a Socialist paper has been started at Rekjavik shows that the movement is making headway in Iceland.—Cleveland Citizen.

* * *

The Socialist press in Switzerland is rapidly increasing, there being 46 newspapers printed at present. Six are daily and the balance weekly and monthly. Of the total number 22 are trade union journals, 18 political, 3 fraternal, 2 women's papers, and one comic weekly. Three are printed in the Italian language, 9 in French and 34 German.

* * *

At the congress of the Socialist party of Germany, in Essen last week, it was shown that the party now has in the treasury $250,000, a larger amount of money than at any time in its history. A woman delegate reported that there are now 201,000 women wage-workers organized into trade unions and about 10,500 are members of the party, a gain of 25 per cent during the year. Action was taken to increase the agitation and organization everywhere and tons of literature will be printed for distribution among the working people to educate them to the necessity of joining the unions and the party.

• • •

In Italy the government is giving franchises to the peasantry with the idea of using them against the Socialists. They have realised that our doctrines do not spread very rapidly among the extremely poor. It takes some brains and education to appreciate the necessity for industrial freedom.

• • •

Miss Vida Goldstein, of Melbourne, reports an unexpected triumph for the woman suffragists at the recent election held in Victoria, for the upper house of Parliament. It will be remembered that, while women throughout Australia have suffrage at national elections, in Victoria alone they are still barred from it at State elections. The lower house of Victoria has voted 16 times to give women State suffrage, and 16 times the upper house has thrown out the bill. The women got tired of this, and at the late election they used their national vote energetically against all the anti-suffrage candidates for the national upper house, and all of them were defeated. In consequence, these would-be statesmen underwent a sudden change of heart, and are declaring themselves converted to equal suffrage "because the federal elections had shown plainly that women do want to vote."—Social Dem. Herald.

• • •

Reports of the Russian election for members of the new Parliament are rather meager, but it is believed that, despite the most shameful disfranchising and political corruption that the world has ever known, the radicals have again triumphed and will be in control of the new Duma. If later returns confirm these reports we may look for some interesting news from Russia ere long. The reactionaries will doubtless endeavor to upset every form of popular (?) government and return to absolutism, and, of course, the people will revolt. Whether the time is ripe for the great uprising that has threatened for several years nobody knows.

"Socialistic Principles in the Baptist Church Polity" is the striking topic of Rev. J. Peter Brunner's article for the Special. What have Baptists in common with Socialists? It is great. Get a bundle. 10 cents for ten.

Comrades of the Cross

Dear Comrades, Comrades of the Cross, what is the matter? We are very much concerned. We haven't heard from some of you for so long we are wondering what may have happened to you. You surely are not discouraged. We can't think that when you have such a paper to present to your friends. Don't forget to take some copies of the CHRISTIAN SOCIALIST with you when you call on your neighbors and when they call on you be sure to tell them about the wonderful work we are doing. Remember there isn't anything so important as to carry the light to those who are in darkness. Oh, how many people there are, intelligent ones, too, who know nothing about Socialism!

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W. I. Mann, of New York, has just done the Mann-ly thing by sending us a club of subs. Thank you, Comrade Mann, we like such work. The CHRISTIAN SOCIALIST thrives when enough of that kind of work is done.

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Paul Paulsen, of Wyoming, has been finding time to work for the CHRISTIAN SOCIALIST since the laboring people won out on the eight-hour work day in his city. He has been using our sub. cards to good advantage.

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W. P. Bickley, of Texas, has cheered us again with another club of subs. He says: "I enjoy the clear good tone of your paper and hope to be able to send several more subscriptions." Comrade Bickley believes in sharing good things with others.

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Mrs. B. H. Noxon, of New York, renews her subscription and sends for sub. cards and writes: "I wish I were able to send such a valuable paper to very many more."

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Have you been planning how you will dispose of a big bundle of the Baptist edition? It will be ready soon and an excellent number. Let us have your orders early.

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Send for ten sub. cards for four dollars and you will have something to keep you busy disposing of them. Plan to talk with your friends as often as you can about Socialism and get them to promise to read what you agree to furnish them.

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H. W. Greetham, of New York, is making us glad by his work for the CHRISTIAN SOCIALIST. He finds sub. cards a good thing in getting subs.

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W. Thien, of Ohio, who sent for sample copies and who has since subscribed for the CHRISTIAN SOCIALIST, says: "I am a Catholic Socialist and very much regret the insane hostility of our church toward Socialism." We have no doubt that most Catholics will become Socialists as soon as they clearly understand what Socialism will do for them.

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Geo. Pfeifley, of Kansas, sent us two dollars. One on subscription and the other he says: "Put it where it does the most good." We wish every one who sends in his renewal had an extra dollar or dollars to donate. "What wouldn't we do," "What couldn't we do," if we just had a few thousand extra dollars with which to push the CHRISTIAN SOCIALIST?

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Arthur Jordan, of Canada, has a splendid idea. He sent us a list of boarding houses in his city to which he wants the CHRISTIAN SOCIALIST sent. He writes: "I thought this a good idea to get the CHRISTIAN SOCIALIST to the young men, same as myself. I am sure it is a great question for young men. We here in Nanaimo have had the other kind of Socialism long enough (not the Socialism but what was taught for Socialism). It has done more harm than good."

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It hasn't been so very long since W. H. Sergeant, of New Jersey, sent us in a big list of renewals of a list of subs. which he originally sent us. Now he sends for a good order of sub. cards. Since Comrade Sergeant is such an able worker we shall continue to look for great things from him.

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F. A. Harmon sent some subs. and wants sub. cards. He says: "The bundle orders bring subscribers and make good Socialists." If this is true why don't we have more comrades sending for bundles of twenty-five, fifty or one hundred to distribute? The CHRISTIAN SOCIALIST is only one cent per copy in bundles.

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From far off New Zealand, from our dear veteran Comrade F. W. Frankland come these cheering words: "I cannot tell you how I enjoy the CHRISTIAN SOCIALIST and I would on no account be without it."

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Don't fail to get your local to send in an order for "Songs of Socialism." Get some singer to lead the music and see how much easier it will be to get people to attend your meetings.

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Mary F. Merrill, of California, ordered a good sized bundle to distribute at the State Convention of Women Suffragists. It ought to be an easy matter to make Socialists out of women suffragists and we trust those Christian Socialists at that California State Convention have at least made some Socialists.

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M. W. Atwood, county secretary at Lead, S. D., writes for copies of this paper and says he may be able to get us a few new subscribers. We think this a splendid example for all county secretaries to follow. As they should know they can make Socialists with the CHRISTIAN SOCIALIST where they could not with other Socialist papers.

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Chas. A. Byrd, a traveling agent in the South, is stirring up an interest in the CHRISTIAN SOCIALIST wherever he goes. He has a bundle order every issue and is making us happy with the number of sub. cards he has been able to sell. He is always at it. He has the importance of the Christian Socialist message on his conscience and it gives him no rest unless he is doing something to spread the good news.

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S. D. Gibson writes from Washington: "If you want 300,000 subscribers, please make your paper a weekly at once." We admire Comrade Gibson's enthusiasm, but we find enthusiasm will not pay the bills unless it is accompanied with sub. money. We are going to make the paper a weekly as soon as the comrades help us to get the fifty thousand subscribers. We are determined to push this paper till we reach that goal. Now is the hardest pull, comrades, don't fail to do all you possibly can to bring this about. It means more to the great Socialist movement than some of you now dream.

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Mrs. M. A. Spurgeon, of Texas, sends her usual order for one hundred copies of each of the October issues and tells us with much joy of their Socialist reading room just started at Waco. We rejoice with the Waco comrades in their success and guess how much Mrs. Spurgeon must have had to do with this new propaganda movement. She never seems to grow weary in well doing.

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J. F. Linville, our good old soldier comrade of Washington, writes: "Your acknowledgement of my little effort in behalf of our cause received and appreciated. The little I do for the cause does not amount to a 'sacrifice,' but it is the much that I cannot do that frequently galls me. I agree with you that 'life would not be worth the living these days if we could not work for this.' Am not vigorous physically or mentally, yet I do thoroughly appreciate the hard work that others are doing and the success that attends it. Will try to send you another list with the 'needful' about next pension day in December. I shall hope to live to do this till the 'kingdom comes,' then we all will celebrate together.

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We are indebted to J. P. Brown, of Philadelphia, one of our most faithful Comrades of the Cross for the following interesting and very suggestive incident: "A young colored man joined the branch to which Comrade Pangborne belongs. He was the son of a colored Baptist minister. When the father heard of the step that his son had taken, he objected so strenuously that the young man sent in his resignation. The resignation was put in the hands of Comrade Pangborne who went to see the father. He gave the minister a copy of the CHRISTIAN SOCIALIST, with which I understand he always goes armed. The minister was dumbfounded to know that there was such a paper in existence, and listened very attentively while our comrade explained Socialism to him and his relation to Christianity, with the result that the young man's resignation was withdrawn, and the minister is going to join the branch also. A great combination, the CHRISTIAN SOCIALIST and Comrade Pangborne." Not only Comrade Pangborne but any brave Comrade of the Cross and the CHRISTIAN SOCIALIST are a "Great combination." Good results cannot help but follow from such a combination. What we want is thousands of such combinations.

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Prof. Walter Rauschenbusch, Author of the famous book, "Christianity and the Social Crisis," has a splendid article on "The Social Mission of Baptists" in the special edition, next number.

$1,000 Funeral for Dog

"Lima," the only Spanish lapdog in America, is to have a $1,000 funeral. Just now his little body, carefully embalmed, lies in state at a San Francisco undertaking parlor, in a $500 casket, while a Portland sculptor is carving his picture on a three-foot marble slab to grace the head of his grave in a fashionable cemetery.

"Lima" was adopted by Capt. D. F. Tozier, a wealthy mine owner [illegible] captain of a U. S. revenue cutter, when [illegible] was so small he could not feed himself. For some time he existed on diluted beef extract, which he licked from the tip of his master's little finger.

That was thirteen years ago, and since then he has been his master's constant companion, sleeping in his bed, sharing his meals and eating and drinking out of cut glass dishes especially made for him.

In Portland, Capt. Tozier had "Lima's" portrait painted by a famous animal painter, and a reproduction of this will be carved on the dog's tombstone.

For many years "Lima" has traveled with his master and has seen a great deal more of the world than most people, because he has sailed across nearly every ocean and sea in the world, including the waters of the frozen Arctic, where Capt. Tozier used to chase seal poachers.

"Lima's" parents were bred in the royal kennels of King Alphonso, Madrid.—Los Angeles Record.

"A Pastor's View of the Socialist Movement" is the subject of Rev. F. L. Anderson's excellent contribution to the Baptist Special. Comrade Anderson is a prominent Chicago preacher and is one of the keenest thinkers among the Baptists. Get his article into the hands of the people. Ten cents for a bundle of ten.

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